

Rich
A declaration of the Right Honourable R O-
BERT, Earle of Warwick, Lord High Admirall of
ENGLAND, and of all the Plantions belonging to any
his Majesties, the King of ENGLANDS Subjects up-
on the Coasts of AMERICA, Governour of the Com-
pany of LONDON for the Plantation, of the Summer
ISLANDS; And of the said Company:

To the Colony and Plantation there

NOV 25 1944

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S the Happinesse of a Christian People is ever best advan-
ced, by their constant Progresse in the waies of Peace
and Holinesse: So are they in nothing more miserable
themselves, and offensive to others, then in their un-
charitable Contentions, and Discords interrupting the
same. We have therefore thought meet, out of our most
affectionate desires of your Welfare, to make this en-
suing Declaration; wherein, first, and above all things,
we do, with all earnestnesse, bespeake all, and every
one, That in their severall Places and Conditions, they will endeavour, by fol-
lowing the Truth in Love, to advance the Glory of God, and of our Lord and
Saviour Jesus Christ.

We intend not to anticipate, or prevent the Honourable Houses of *Parliament*, in any their Determinations, in matters Ecclesiasticall, or Civill; but
with Prayer, and Patience attend that Resolution, which it shall please the
Lord to direct them unto. And whilst we thus waite, we desire, and hope that
you will doe the like.

What the thoughts of the *Parliament* have been, and are, for all the Plan-
tions upon the Coasts of AMERICA, The Ordinance of *Parliament* here-
with sent, will abundantly declare; And what our endeavours are for your hap-
pinesse, this writing is a Witnesse; wherein we shall expresse our Desires in some
particulars.

We have thought meet, for the present, to continue the Government, as now
it stands, by Commission, together with all Officers, and Commanders formerly
chosen by us, untill we shall give further direction therein; as to prevent that

disturbance

disturbance which an alteration might occasion ; so for the better moderation, and improvement of Authority, to encourage Piety, Goodnesse, and Industry, and to suppress Prophanesne, wickednesse, and idlenesse in all sorts of People, and places of the Colony.

We thinke it not meet, for the present to give any intimation, either to Ministers or People, touching the the publike Administration of Gods Worship, being in expectance of that *Directory*, which the *Parliament*, with the advice, of the *Assembly of Divines*, shall hold forth according to sacred Scriptures. In the meane time, we desire you would follow *Peace with all men, and Holinesse, without which no man shall see the Lord ; looking diligently, lest any man faile of the grace of God, lest any root of Bitternesse springing up trouble you, and thereby many be defiled.*

As a good meanes to promote Pietie in the minds of all, and to prevent Prophanesne : we doe, in a speciall manner, recommend unto your best care, the obsevance of the *Lords day* ; whereon, as wee hope the Ministers will so improve their Labours at every *Church* within their severall *Tribes*, that all the people may have the best conveniency to heare the Word of God Preached : So we also trust, that Masters of Families will be carefull by Catechizing, and otherwise, so to instruct their Children, and Servants, that all may come to the knowledge of God, and of our Lord and Saviour Jesus Christ, whom rightly to know is life eternall. And that both Magistrates, and Masters of Families will restrain them under their Commands, from carelesse and sinfull expence of that precious time, in sloth, idlenesse, or any way to Gods dishonour, and their own hurt. For your better direction herein, we herewith send you an *Ordinance of Parliament*.

The Company is very sensibly affected with your want of a Minister : And that thereby any particular person, or part of the Colony should suffer a Famine of the Word of God, is very grievous unto us. We intend, God willing, by the very first opportunity, to supply your want herein. In the meane while, we earnestly desire the Ministers would double thir diligence in teaching the knowledge of God through the Land ; knowing, that as their Labour therein cannot be in vain in the Lord ; So shall they thereby exceedingly indeare themselves into the good Affections of the Company, who desire nothing so much as the Salvation of your soules.

For Counsellors, Captains, and all other Officers, as we require all due honour, and respect to be given them : So, as a meanes thereof, we desire they may be as a Sanctuary, and City of refuge to all such as love the Lord Jesus Christ in sincerity ; improving all their Power, and Authority, as for the securing of the Islands, preserving of Peace, and promoting the power of Godnesse in all places, and Persons ; so, for suppressing of all manner of sinne and wickednesse. And, for that Tipling Houses, Idlenesse, and ill Company, are those Anvils, whereon Satan, with our owne Lusts, Forgeth out all manner of sinne and wickednesse ; We desire great care be taken to prevent the same : That so, by the Officers faithfull performance of their Duties in their severall places, The people being kept in Peace and Amitie, The multitude of Indis-

ments

ments and Presentments, commonly brought to the publike Assizes, may be prevented. And though we would not encourage Appeals, which prove so troublesome, and chargeable to them that make them: Yet in that case, we shall expect to receive from the publike Officers what ever may cleare the businesse to us; who, by Gods Grace, shall proceed according to the merit of the *Cause*, without respect of Persons.

In all Causes wherein Oathes are Administred, wee desire great care may be used to informe both the Jury, and Witnesses, of the horrible sinne of Perjurie, with the dreadfull severity of Gods punishments thereupon, That so they may not adventure to sweare, but in Truth, Judgement, and Righteousnesse.

We had good hope that ere now, by the small quantity, meane condition; and short returns you have found of *Tobacco*, you would have beene put upon that diligence and industry, which might have introduced some more profitable and staple Commodity: whereunto, as we formerly have, so we are still ready to afford all possible encouragement, and assistance. We shall now desire all those that have made any essayes therein, with such others as have affection thereunto, That they would improve their best Observations, and Experience, to finde out somewhat which may be of more benefit to you, and satisfaction to us; which, as we shall accept as an evidence of Affection to the Publike Good; So, we shall consider of some way for compensation, according to their charge, and endeavours therein.

We have just cause to complaine of the wrong we have suffered in the Case of *Wrecks*; not only by more private persons, but by publike Officers. And, truly, we are much troubled to finde so great injustice among you, as might occasion us to revoke that Law, which, in great favour, allowes a Moitieto the Recoverers. We shall expect, and hope for better Accompts then yet we have received, both of that which lately happened, and what hereafter may.

We have seriously considered of the want of Linnen Cloth, and other necessities, by the publicke Letters, intimated to be in the Colony; which seems the more strange unto us, when we heare the Adventurers declare, that of great Proportions of Goods which they have sent to you, they have received very short Returnes. If there be a scarcity, we conceive it ariseth from your selves, whilst Factors are so unfaithfull in making returnes; private Persons so backward in paying their dues; publike Officers to remisse in executing Justice herein; and all or most so desirous to trade rather with Strangers then with the Company, which appears by keeping their *Tobaccoes* untill our Ship be come away; whereby, both the Merchant is discouraged from sending, and the Company prevented of the duties. If any complain, that the Adventurers, or their Factors doe overprize their Commodities, we feare your slow payments are accessory to that error, which we are so farre from excusing; that, when you have taken order, that speedy Returns be made, we shall endeavour, what is in our power, that no oppression be used. And, because we would remove all colours of complaint, we have desired particular Members of our Company, that they will, at present, send such Proportions as may supply your occasions; We hope they shall receive such Returnes by this Ship, as may both manifest your good Affection.

Affection, and encourage their future Adventurers.

We are not unmindful of your desires for a free Trade, which you have both intimated to us, and sought for from the Governours with you: But the truth is for the present, the Constitution of the Company, the Obligations upon them, and the propriety of the Owners are such, as be inconsistent with that freedom of Trade which is required.

When, upon a serious consideration of all particulars, with a dis-ingaged respect to the common good, it shall appeare, that what is required, is according to Right and Justice, and such as the Company can in faithfulness assent unto, you may rest assured, That we shall be most ready to manifest our Affection to any Liberty or Priviledge, which is for the good of the Colony: In the meane time whilst we concur in allowing freedom of Trade for such Proportions of Cattell, Hogs, Fruits, and other Provisions as may be very well spared, without damage to the Colony, danger of a Famine, prejudice to the poorer sort, or preventing the Owners of their dues; and, untill farther order hence, onely restraine Trade for Tobacco, which (as necessitie compels) we doe hereby absolutely prohibite; That so, both we may receive our Rents; and by the duties thereupon, the Ministers may have their exhibitions, Ammunition, and other necessities for the safety of the Ilands, satisfaction of the Officers there, and the charge of the Company be provided for, we hope no man will finde just cause of Offence.

But however, we desire to approve our selves to every mans conscience in the sight of God, and so to carry on all matters, as that we may be free from each mans want, and from neglect of any thing, which is in our power to procure, for the good and happinesse of the Colony; whereto, as we are in neerenesse of relation, so we desire to manifest our good will and affection in every kinde of way.

We shall conclude with that of the Apostle, *Finally, Brethren, Fare ye well, be perfect, be of good comfort, be of one minde, live in Peace; and the God of Love and Peace shall be with you.*

Given under the Hands, and common Seale of the Governour
and Company at a generall Court, the 23 of October, 1644.

Warwicke Governour.

Wil: Say and Seale.

*Arthur Wodenoth, Deputy. Thomas Allen, Tresurer. Perien Trot, Husband.
Gilbert Gerard. I. Danvers. Ben. Rudyerd. Richard Knightley.
Holland. John Heydon. Anthony Wither. Edw. Carter. Owen Roper. Ga-
briel Barber. Richard Caswell. Gedeon de Lawne. Maurice Thompson.
Francis Allein. John Johnstoun. William Iessop. John Graunt. Robert Coyt-
mor. William Felgate. George Turberville. John Alcock. Robert Haughton.
George Brynne. Anthony Pennyson. Elias Roberts. John Welden. William Web.
William Burges. Nath. Hawes. Tho. Turner. George Ward. William Price.
Will. Wilkinson. Ioseph Todd. Michael Evans. Richard Hunt. Abra. Sheeres.
John Bardwell. Charles Calley.*

which have sucked her breasts, and received as their naturall, to their birth there, if ever they were new borne.

We ought to acknowledge, with thanksgiving the abundant grace and mercy of God towards the Church of *England*; who hath made it no lesse honourable then any other Reformed Church whatsoever, whether we consider the first Reformers, being men of singular Piety, and blessed Martyrs of Christ; Or the purity of Doctrine there publicly professed even to this present. Or the number of holy Martyrs, who have advisedly sealed that Doctrine with their blood: Or the eminent lights in the Ministry successively shining there in great number: Or the many and sincere Professors and Practisers of Religion there, ever since the Reformation; Or lastly, if we consider the many great Deliverances which the Lord hath vouchsafed us, from the wicked plots and hostile attempts of the common adversary, crowning all with much prosperity, and causing the fame and glory of it to be spread throughout the world. These and the like have not beene seene in their separate and Independent Churches. In the meane time, we deny not, but that besides our many other grievous finnes, there have beene also many grosse faults and intollerable in the Ecclesiasticall Policy and Discipline, as it was abused by those that were intrusted with it, and many foule effects have thence proceeded, which have (especially of late yeares) corrupted Religion, eclipsed our glory, and laid it in the dust, caused the Lord to hide his gracious and loving countenance from us: And was like to have proved the remidilesse ruine of Church and Common-Wealth: Of which finnes though we all stand guilty before God, as having beene Authors or Procurers of them; yet it becomes not any, that is, or lately was a member of that Church, to upbraid her with these things in a despitfull manner: Such men according to that saying of the Apostle, *Are jealous over us amisse, yea, they would* (alienate our affections, and) *ex-* Gal. 4. 17 *clude us* (from the Church of *England*) *that wee should altogether love them.* But these corruptions as they have beene for the most part forced upon the Church, by the usurped power of those which were intrusted, and pretended the greatest care of the Church; so they have beene, and wee trust will be cast out and Reformed by the present Parliament.

Now I would not be mistaken, as if I desired to derogate any thing from the dignity of that most eminent calling of the Ministry; I have no such meaning, neither doe I thinke a worthy Minister to be unworthy or unfit for other the most eminent Offices or callings in Church or Common-Wealth, were it not that he hath a most eminent calling already sufficient to take up the whole man, and unmeete to be yoked with other callings, as the Apostle saith, *who is sufficient for these things*; And the Apostles doe re- 2. Cor. 2. 16 *ject such employments, with a kinde of contempt saying. It is not meet that we should leave the Word of God to serve Tables, and a litle after, wee will give* Ad. 6. 2 *our selves continually to prayer, and to the Ministry of the Word, intimating that these things would hinder them from prayer and the Ministry of the Word; whereby it appears, they would not be Deacons, nor take upon them any other Office in or over the Church, but spend themselves wholly*

in the word and prayer; the like might be manifested by sundry other Scriptures. And the evill of it hath beene so generally observed in *England*, that (as I heard) *Queene Elizabeth*, when she had conferred upon a Ministers authority and power to rule, was wont to say, *I have spoiled a good Preacher to day*. And surely (if we observe it) the desire of Superiority and Dominion in or over the Church, in Ministers and Clergy-men, and the readinesse of Princes and people to conferre it upon them; hath beene a principall, if not the principall cause in corrupting Religion from time to time, and of setting up the great Antichrist, and many others, as might easily be shewed if it were not an argument too long for this place.

Thus farre (through the gracious assistance of God) I have expressed my mind in this matter, to the intent I might stop, so much as in me lyes, the setting up of a new Discipline and Government of our owne framing, seeing we are already freed of all those things that have usually beene burthensome and offensive to good Christians in *England*; and that we expect dayly the further determination and decree of the Honourable *Assembly of Parliament* in these things. Or if I cannot prevaile so farre as to stop it, yet that wee might looke before we leap, and understand well what we doe before we doe it. Or if neither that may be obtained, yet hence it will appeare, that my selfe and some others deserve no blame; much lesse such evill speeches as are usually vented against us by some, because we will not rashly runne with them we know not whither. And lastly, I desire that this may be a publique testimony of my judgement in these things. For to be present, and heare them dayly pressed, and to be alwayes silent, is taken for a signe of consent and approbation.

March 1. 1642.

RICH. NORWOOD

Postscript.

SINCE this Advertisement of mine came abroad (though but a moneth,) what horrible forespeakings, threatnings, imprecations, and censures have beene publickly denounced against me in severall parts of the Countrey. I shall not need to repeat, being too well knowne. Neither will I answer them accordingly lest I also be like them; I will onely in the feare of God, and by the comfortable assistance of his holy Spirit apply that saying, *How should they curse where God hath not cursed? Or how should they detest where the Lord hath not detested?* And those words of *David*, *It may be that the Lord will looke on mine affliction, and doe me good for his cursing this day*. A desperate thing it is for men to blaspheme against some good light; and what is it, to acknowledge the good gifts and graces of God in those which they so bitterly preach against; and to overwhelm them all with most foule and feigned suspitions and aspersions without cause? As when they say, Satan will not use prophane and wicked men, but he makes choise of those that are of good and able parts, men of a religious life, of a blamelesse conversation; these close hypocrites

Nam. 23.8.

1 Sam 16.12.

pocrites he makes his instruments to oppose the Kingdome of Christ (that is their intended Discipline) &c. with other like speeches. I say it is very dangerous for men thus to give way to wrath and malice. The Scribes and Pharisees did see, and would no doubt have acknowledged the eminent gifts and graces that shined in our Saviour, if he would have applied them to the establishing of their Faction. But because he would not doe so, they maliciously traduced him, and said he had an uncleane spirit; but he reproves their desperate wickednesse, shewing how nearely they did approach, or became guilty of the sinne against the Holy Ghost. And let every man take heed how they doe cunningly fasten slanders, or otherwise shew despight unto the spirit of Grace, because it would not be subordinate unto their ends. I could wish also they would consider the words of *Marsilius Patavinus*, in his Booke entituled, *Defender of the Peace*. Where speaking of those that presume to frame or presse Orders, Decrees, and other parts of Discipline, without license of the true Law-giver or Prince, and endeavour to draw people to the observation of them by surreptitious words, as it were compelling them by threatening eternall damnation to such astransgresse them, or denouncing execrations, reproachfull speeches, excommunications, slanders, revilings, or other maledictions against them, or any of them, in word or writing; such (saith he) are to suffer corporall punishment in a most high degree, as conspirators and stirrers up of civill schisme, or division in a Common-wealth. For it is saith he, a most grievous kinde of treason, because it is committed directly against the Royall Majesty of the Prince and his Sovereigne Authority; and tendeth to set up a plurality of supream authorities or powers, and so of necessity to the dissolution or overthrow of every civill Government.

They object also, that I am but a Lay-man, and therefore should not meddle with matters of Divinity, applying that Proverbe *Ne sutor ultra crepidam*, and saying, that even the Sunne, Moone, and Starres, wherein he hath skill, should teach him that lesson, which alwayes move in their owne spheares, except they be wandering starres, for whom the blackenesse of darkenesse is reserved for ever, with many other bitter expressions. But this is an old plea of the Popish Clergy, to hold the people in ignorance and thraldome, and should not be taken up by those that would seeme to be more opposit to Pope.y then Protestants are. That eminent and blessed Divine Doctor *Sibbes* was of another minde, who speaking in commendation of Mr. *Sherland* (that was no Preacher) disdaines not to say he had good skill in controverted points of Divinity, and that he was a good Divine. And surely the calling of a Christian is of that importance, that he must, if need so require, omit whatsoever calling he have besides, to make good that one most necessary, neither can hee justly be charged to move out of his spheare whensoever he meddles with matters of Christianity and Religion, especially such points as he is pressed to embrace and submit unto. The Apostle exhorts us all, that we should earnestly contend for the faith which was once delivered unto the Saints. And I may fitly answer them in the words of that renowned Souldier of Christ Doctor *Bastwick*, who being checked by the Bishop of *Canterbury* in like sort as I am by

that he being a Physician, a Lay-man, should be so much concerned in points in Divinity, answers in Latine, to this purpose in English.

I writ a Booke (saith he) not to finde my selfe employment, or to flatter my strife, but of a Christian mind and affection, according to my duty to God and my Prince. The reproach of a Lay-man, toucheth not me, for he which hath vowed himselfe to Christ is one of Gods Clergy. The ancient Church doth not acknowledge that surname of a Lay-man, but reckons it among the *Solacismes* of the Beast. Wee have given, promised, and vowed unto Christ in Baptisme our name and faith; and have solemnly denounced battell against the flesh, the world, the devill, heresie, &c. against which we must fight unlesse wee put off the reverence and respect of our Vow. How unreasonable is it then to aske by what authority we fight against these? (And a litle after) shall that be a fault in mee, which is a praise to Divines? They exercise Physick, Grazing, merchandize, they husband their grounds, plant, gather in their fruits, they all may doe such things, I envy not; yet I wonder wee should be so streightned, whilst they have such liberty. But if some blunt fellow should aske a Divine, Hear'st thou good man, what hast thou to doe with the Court, with privy Councell, with teates of Judgement? what hast thou to doe with renting lands, with planting vineyards, with breeding cattell, with money the provocation of all evils? would he not checke such a bold question with some sharp answer? yes, doubtlesse he would. What then should we doe when we are asked, What we have to doe with God, with Christ, with Religion, with the Truth? Wee will laugh to scorne such envious questions, and performe with diligence what God calls us to. Wee will endeavour with all chearefulnesse the defence of the truth, the conservation of Religion, the observation of our fidelity and allegiance to that Sovereigne Authority which is over us; rendering an account of our endeavours to him, to whom we have vowed our selves &c. He that desires to see his defence more at large, may peruse his *Apology to the English Prelates*.

Rom. 16. 17.

Now I beseech you brethren, marke them diligently which cause division and offences, contrary to the Doctrine which yee have learned, and avoid them

18. For they that are such serve not the Lord Jesus Christ, but their own bellies; and with faire speech and flattering, deceive the hearts of the simple.

March 30. 1643.

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